

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

These three substances act in concert in the same way that all the innumerable millions of his disciples, after they are glorified, will act in concert. The disciples will then be like him. Their glorified bodies will be similar to that of Christ's, but not the same as Christ's: they will all maintain their separate individualities, like the Father and Son. The oneness of the Godhead may be in some measure illustrated by two gallons of pure water, existing in separate vessels, representing the Father and Son, and an ocean of pure water, representing the Holy Spirit. No one would say of these three portions of water that they were identically the same. Every portion would be a separate substance of itself, but yet the separate portions would be one in all their properties and qualities. The three substances would be one in kind—one in quality, but three in separate distinct identities. So it is with the Godhead so far as the spiritual matter is concerned. There is the same power, wisdom, glory, and goodness in every part, and yet every part has its own work to perform, which accords in the most perfect harmony with the mind and will of every other part.

Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size. It is because each acts in the most perfect unison with all the rest that the whole is considered one Holy Spirit. All these innumerable atoms are considered one Holy Spirit in the same sense that the Father, Son, and Holy Spirit are considered one God. The immense number of atoms, though each is all-wise and all-powerful, is, by virtue of the perfect concord and agreement, but one Holy Spirit, the same as the intelligent particles of a man's spirit are, by their peculiar union, but one human spirit. Their unity or oneness does not consist in that inexplicable, incomprehensible, imaginary something without extension or parts, as taught in the first of the "Thirty-nine Articles," but it consists in a unity or oneness of wisdom, power, and glory, each part performing its own splendid works and operations in unison with the mind and will of every other part. No one part can perform any work but that is the mind of the whole. Therefore, in this sense it is the same mind—the same will—the same wisdom that pervades the whole.

Mr. Taylder, in order to establish his views of a god without parts, quotes from the theological works of a very celebrated writer on the omnipresence of God, which reads as follows:—

"The essential presence is without any division of himself. I fill heaven and earth, not part in heaven and part in earth: I fill one as well as the other. One part of his essence is not in one place, and another part of his essence in another place; he would then be changeable, for that part of his essence which was now in this place he might

alter to another, and place that part of his essence which were in another place to this; but he is undivided everywhere. It is impossible that one part of his essence can be separated from another; for he is not a body, to have one part separable from another. The light of the sun cannot be cut into parts; it cannot be shut into any place, and kept there; it is entire in every place: shall not God, who gives the light that power, be much more present himself? Whatsoever hath parts is finite, but God is infinite; therefore, hath no parts of his essence. Besides, if there were such a division of his being, he would not be the most simple and uncompounded being, but would be made up of various parts; he would not be a spirit, for parts are evidences of composition, and it could not be said that God is here or there, but only a part of God is here and a part of God is there. But he fills heaven and earth; he is as much a God in the earth beneath as he is in heaven above. 'The Lord he is God in heaven above and upon the earth beneath; there is none else.'—Deut. iv. 39. Entirely in all places, not by scraps and fragments of his essence."*

Of all the absurdities ever imagined up by mortal man in relation to God, the above caps the climax. "One part of his essence," says Charnock, "is not in one place and another part of his essence in another place." How does he exist? According to this theologian, the whole of the essence of God entire must exist in every place. The whole of his essence, not a part, must exist in every cubic inch of space. In one cubic foot of space, according to Charnock, there would be seventeen hundred and twenty-eight cubic inches, each containing the whole of the essence of God. As each cubic inch of space is susceptible of being divided into an infinite number of fractional spaces, each fractional space must contain the whole of the essence of God; hence the whole of his essence would be repeated an infinite number of times in every cubic inch. Therefore, if the whole of the essence of God constitutes God, we shall have an infinite number of gods in every cubic inch of space.

But the absurdity does not stop here. Charnock admits the omnipresence of God; he supposes his essence to fill the infinity of space. Now the whole of this infinitely extended essence must exist in the smallest fractional space that can be imagined, and must be repeated an infinite number of times in all finite spaces, in order that the whole of his essence may be in every possible space.

"It is impossible," says Charnock, "that one part of his essence can be separated from another." But we ask, are not the different parts of space separated from each other? And if he fills all space, then his essence that is in one part of space must be separate from his essence in another part of space. If the whole of his essence occupies a cubic foot of space on the earth, and the whole of his essence occupies another cubic foot of space at the distance of the sun, how is it that these essences at this great distance are not separate from each other? But does not every school-boy know that the whole of any essence cannot be in two separate places at the same instant? And does not every one know that the whole of an essence, infinitely extended, cannot possibly exist in a finite space?

Charnock endeavours to illustrate his absurdities by referring to the rays of light. "The light of the sun," he says, "cannot be cut into parts,"—it is entire in every place." What does this great theologian mean by this? Does he mean that the light of the sun is without parts like his god? or that the whole light of the sun is in every place? Does the whole light of the sun enter our eyes or only a part of his rays? If the whole light of the sun "is entire in every place," then the intensity of his light must be equal in all places. If this be the case, philosophers must be entirely mistaken, for they say that light varies in its intensity inversely as the square of the distance from the luminous body; they inform us that a body situated at twice or three times the distance of the earth from the sun will enjoy only one-fourth or one-ninth of the amount of light that we enjoy; but how could this be possible, if the whole light of the sun, instead of a part, "is entire in every place?"

It takes light over eight minutes to come from the sun to the earth. Charnock says, "The light of the sun cannot be cut into parts." This is not true; for if an opaque body, one million of miles in diameter, were to be placed at any given instant half way between the earth and sun, the light of the sun would still continue to be seen for upwards of four minutes after the intervention of this body. The rays of

* Charnock on the "Omnipresence of God."

light between the earth and the opaque body would be entirely cut off from the rays on the opposite side of the body.

It matters not whether the corpuscular or the undulatory theory of light be adopted—whether the particles of light emanate from the sun or merely vibrate; each atom is separate from every other atom, and each is only a part of the great whole. An infinite number of parts enter into the vast assemblage of luminous atoms. Light radiates from the sun in all directions, and fills the surrounding spaces by a part being in one space and a part in another, and not, like Mr. Charnock's god, the whole being repeated in every part of space. That part of the essence of light which is in one place, cannot by any possibility be in any other place at the same instant. In one sense it may be said to be one light, or the same light, because the properties are alike. Each particle is a distinct, separate essence from every other particle, but the qualities of each are alike or similar. Therefore, in this sense we may speak of the light of the sun as *one* light, though it possesses an infinite number of parts, the same as we speak of God being *one* God, though the parts of his essence are infinite in number. Mr. Charnock says, "Whatsoever hath parts is finite, but God is infinite, therefore hath no parts of his essence." Space likewise is infinite, and, therefore, according to this gentleman's logic, it can have no parts. Duration is infinite, and, therefore, it also must be without parts. What would a cubic inch of space be? Any man that was not insane would at once say that it is a part of space. Therefore, if an infinite space or an infinite duration can have parts, why not an infinite essence have parts?

"The Lord he is God in heaven above and upon the earth beneath; there is none else."—Deut. iv. 39. Such a passage, when referring to the person of God, should be understood the same as we would understand a similar expression concerning any earthly ruler: for instance, it can be said of her Majesty, she is queen in Great Britain and also in Canada, and there is none else; that is, there is none else that is queen in these two places. This would have no reference to her person being in these two places at the same time; it only shows that she should be the only acknowledged queen in these two places. But when God says, "I fill heaven and earth," he has reference to his Holy Spirit, a part of which fills heaven, and another part fills the earth. That part which fills the earth has the same wisdom, knowledge, glory, and power as the part that fills the heaven; hence, though distinct and separate essences, their perfections and attributes are *one*. One wisdom—one glory—one power, pervade every part of this glorious essence. This oneness is such that the part which fills the earth will never act contrary to the will of the part which fills the heavens. The essence possesses a plurality of parts, but the wisdom possesses no divisibility of parts; it is infinite wisdom in every part. Wisdom cannot be divided into parts any more than love, hope, joy, or fear. A truth is identically the same truth whether possessed by one or a million of persons, and is not susceptible of being divided into fractions. The Holy Spirit is called "*The Spirit of Truth*." Though the essence that possesses this truth may be divided into an infinite number of parts, occupying an infinite number of separate spaces, yet the truth that pervades them all is *ONE* truth. It is the indivisibility and unity of these perfections or qualities that constitute the oneness of the Godhead.

3.—Mr. Taylder supposes my assertion that "there is no such thing as moral image," to be unscriptural, and that "it denies in some respect the moral perfections of the Godhead."*

We still maintain that there cannot be any such thing as moral image independently of an essence or substance to which it belongs. And this is the only sense which we intended to convey in our tract on the "KINGDOM OF GOD." Indeed, it is there expressly said, that "Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind." This is a truth admitted by all philosophers. Sir Isaac Newton, in the Scholium, at the end of the "Principia," in speaking of God says, "He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, for virtue cannot subsist without substance." Virtue or morality cannot subsist without *substance*; hence it can have no *image* without substance. Substance alone can have an image. Such an image may have the property of virtue,

* Taylder's Tract, page 33.

or of morality, and by reason of this property may be called a virtuous image, or a moral image. It is in this sense alone that the apostle Paul applies the term image to the new man. "Ye have put on the new man, which is renewed in knowledge, after the image of him that created him." Col. iii. 10. "Ye have put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Now what is this new man? It is the spirit of man renewed in its properties, but not changed in its substance or essence. This substance previously to the renewal of its qualities was immoral, after the renewal it became moral or virtuous, possessing the same quality in a degree as the substance or image of the Deity. The substance of the Deity may be termed a moral substance or image, the same as the substance of gold is called a yellow substance, or yellow image, if it resembles a person. The yellowness of gold could not be an image independently of the substance, neither could the morality of the Deity be an image independently of his essence.

The spiritual substance of man was formed in the beginning after the same image as the spiritual substance of the persons of the Father and Son. Previously to the fall these spirits were all moral in their nature; by the fall the spirits of men lost their morality and virtue, but not their essence—that continued the same; by the new birth man regains his morality and virtue, while the essence remains the same; it now becomes a moral virtuous image, whereas the same substance was before immoral. Paul, in speaking of the resurrection, says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

This cannot mean a heavenly image without substance; for when man rises from the dead, he certainly will rise with flesh and bones. The immortal bodies of the saints when they rise from the grave "will be fashioned," as Paul says, "like unto the glorious body of Jesus Christ." As Jesus ascended into heaven with a body of flesh and bones, so will his saints bear the same image, having flesh and bones after "the image of the heavenly." That these glorious bodies of immortal flesh and immortal bones will be moral images in the sense above stated, there is no doubt. But such a thing as a moral image in the sense that the immaterialists use the term, is a clear impossibility. Such an image, as we remarked in our treatise on the "KINGDOM OF GOD," never can and never will have "an existence only in the brains of modern idolators."

(To be continued.)

NEW JERUSALEM.

(Continued.)

The term "ZION" in the scriptures is frequently applied to the people of God who should live on the earth in the last days. Isaiah, when beholding the great events which were to precede the coming of the "Lord God with a strong hand," commands the people of God in the following language:—"O Zion, that bringest good tidings, get thee up into the high mountain."* It will at once be admitted that a city, called Zion, could not fulfil this prophetic command of Isaiah, therefore he must have addressed this prediction to a people instead of a city. The people, called Zion, who were to bring good tidings, were required to "Get up into the high mountain." This prophecy the Saints are now fulfilling: they are moving by thousands from various parts of the globe into the "high places of the earth," among the Rocky Mountains, where they are forming a prosperous settlement, elevated over four thousand feet above the level of the sea. This prediction of Isaiah never has been fulfilled in former days: indeed it is a prediction to be fulfilled immediately before the great day of the coming of the Lord God, as will be seen by the context. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."†

It may appear strange unto many that the Saints should go out from the mids-

* Isaiah xl. 9.

† Ibid 10, 11.

of the United States, and settle in the interior wilds of North America, in a country uninhabited except by roving tribes of Indians. But it will be recollect that the church were forced to do this, or else see their wives and children butchered by Gentile christians. But all this has been done that the Book of Mormon might be fulfilled. In that sacred book Jesus utters the following prediction :—

" Wo, saith the Father, unto the unbelieving of the Gentiles, (meaning the people of the United States who should disbelieve in the Book of Mormon,) for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, (meaning the Indians;) and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day when the Gentiles (the people of the United States) shall sin against my gospel (contained in the Book of Mormon,) and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel (meaning the Book of Mormon,) behold, saith the Father, *I will bring the fulness of my gospel from among them*; and then will I remember my covenant which I have made unto my people, O house of Israel (meaning the Indians,) and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel." *

It will be recollect that this prediction was in print in the Book of Mormon before the church of the Saints was organized, and about sixteen years afterwards it began to be fulfilled. The Lord began to bring the fulness of his gospel from among that persecuting nation of Gentiles, in the year 1846. Then the children of Zion began by thousands to depart out of their midst, carrying with them the fulness of the gospel, which includes the keys, authority, powers, and blessings of the everlasting priesthood. Since that time, Zion has located herself according to the prediction of Isaiah "*in the high mountain*," (4300 feet above the sea level;) and the fulness of the gospel with its heavenly powers and blessings, is now in the midst of many powerful tribes or nations of Israel or Indians; and thus has the prophecy of Jesus been in part fulfilled. The remainder of this great prophecy will soon come to pass, and then many of the Indian nations will become a civilized and christian people, after which the Indians, who are the remnant of Joseph will build the city called the New Jerusalem or Zion, being assisted by the Gentile Saints.

If the Gentile Saints had built up the city of Zion in Jackson county, Missouri, before the gospel had been taken from among that nation, and before many of the Indian nations became converted, it would have falsified the prediction of Jesus in the Book of Mormon. †

The converted remnants of Joseph are to be the principal actors in the great work of the building up of the city of Zion; after which the Indian nations will be gathered in one to the city of Zion and the surrounding country; then the powers of heaven will be revealed, and Jesus will descend in his glory and dwell in the midst of Zion. This is what is predicted in the Book of Mormon, and it will not take place in any other way.

Not only the Book of Mormon predicts the building up of Zion, before the coming of the Lord, but many of the Jewish prophets. The Psalmist says, " When the Lord shall build up Zion, he shall appear in his glory." ‡ He appears in his glory to declare the name of the Lord in Zion, and his praise in Jerusalem, when the

* Book of Mormon, second English edition, page 466.
† Psalm cii. 16.

‡ Ibid., page 479.

people are gathered together, and the kingdoms to serve the Lord" (verses 21, 22.) When the Lord arises, and has mercy upon Zion, and shows favour unto her (see verse 13), then "the heathen shall fear the name of the Lord, and all the kings of the earth in his glory" (verse 15.)

(*To be continued.*)

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1849.

APPOINTMENTS, ETC., FOR THE FIRST OF JANUARY, 1849.

The following presidents of conferences, viz., Harrison Burgess, of Glasgow; Milo Andrews, of Liverpool; William L. Cutler, of Lincolnshire; Jeter Clinton, of Birmingham; John Halliday, of South Conference; and Richard Cook of Manchester, being desirous to embark for America, about the 1st of January or earlier, will then be released from the respective conferences over which they have so ably presided: We trust that these conferences will bestow liberally of their means to help these brethren to the place of their destination. Open your hearts, brethren, and your purses also, and the blessings of these faithful servants of God will be abundantly poured upon you.

Elder Joseph Clements, one of the seventies, now president over the Macclesfield conference, will succeed brother Burgess over the Glasgow conference.

Elder William Gibson, a high priest, and president of the Edinburgh conference, will succeed brother Cook over the Manchester conference.

Elder Crandell Dunn, a high priest, and president of the Sheffield conference, will succeed brother Gibson over the Edinburgh conference.

Elder James W. Cummings, one of the seventies, and president of the Cheltenham conference will succeed brother Dunn over the Sheffield conference.

Elder James H. Flannigan, one of the seventies, and the president of the Bedfordshire conference, will succeed brother Clinton in the presidency of the Birmingham conference. Let no man despise his youth, for he is old in experience.

The above named Elders will enter upon their respective fields of labour about the 1st of January, or immediately after the conferences are vacated by those who at present preside.

Elder Lorin Babbitt will repair immediately to the Isle of Man, and preside over that conference which is now vacated. Elder Hetherington having returned to America.

LETTERS TO THE EDITOR.

THE FRENCH RECEIVING THE GOSPEL.

St. Heliers, Jersey, August 31st, 1849.

Dear President Pratt,—Knowing that it gladdens your heart to hear of the onward progress and triumph of truth, I take the liberty of writing a few lines to inform you of what has been accomplished by the power of God and the holy priesthood, in four weeks, on this little island of the sea. Four weeks ago we had but one branch here, now we have other two ready for organizing; one consisting of eleven members has been raised entirely by French preaching; the other raised by English and assisted by French, numbering eight members; and a third commenced in French. The people are flocking to hear the truth, and prospects denote that many more will soon obey.

In four weeks we have baptized forty-eight—one week, eighteen—confirmed sixteen one Sunday afternoon, and among them some intelligent young men who speak the French language well, and no doubt will become very useful in the king-

dom of God. We have several calls for French preaching, which we cannot at present fulfil; but we hope soon to be able, and cause many to rejoice in the light of heaven, who at present are groping in darkness. The priesthood, almost to a man, are full of zeal, and united with me in carrying out every measure for the good of the Saints and spread of the gospel. As soon as I baptize a few, they are never at rest—fishing out their parents, brothers, sisters, aunts, uncles, sweethearts, and, I suppose, 49th cousins, telling them the good news and inviting them to go and hear, which fills our room better than some hundreds of bills would do.

The Cholera is raging, the people's hearts failing for fear, and the Saints rejoicing in the truth. There has been four or five cases of Cholera among the Saints, but instantaneously healed by the power of God—no deaths as yet, even those out of the church are beginning to lose faith in man, and apply to the elders. The devil begins to show his teeth. Last Sunday, when Elder Tresseder was baptizing in Goray, crowds of people went to see him, tried to hinder him, but he very wisely took no notice of them; they even stripped naked, went into the water with him, dancing, throwing up the water, and yelling like devils; after a pelting with mud, sand, and turf, they returned home rejoicing.

When I see the harvest so ripe and the labourers so few, I begin to forget the prayer I have been using for nearly nine years, namely, that my way might be opened to go to Zion, and feel content to stay a little longer, that when I go my garments may be clear from the blood of mankind. If I do go, it will be with the hope of receiving more powers to return or go somewhere else to do some good. Praying that the Lord may be with you in your ministry and work in this country, I remain your servant in Zion's cause.

W. C. DUNBAR.

THE FRENCH MISSION.

St. Malo, August 26, 1849.

Dear Brother Pratt.—Having settled some family affairs which called for my presence in Wales, and having also done some good in the kingdom of Jesus Christ, I left my family on the morning of the 19th instant, but not before I had baptized and confirmed a gentleman, (5 o'clock, a.m.), who resides in the neighbourhood of Aberdare,—a relation also in the family, being my brother-in-law. His wife had been baptized about three weeks before I went home, but her relations being all baptists, had, in a measure, almost stumbled her with their cries and lamentations, particularly her old father endeavouring to persuade her that the Saints wanted nothing but their money. I had the privilege of seeing her at my house just in time, confirmed her faith to such a degree, that I knew the Lord had conquered, and to make sure lest they should persuade her while away by their cries, &c., I baptized her husband, at five o'clock on Sunday morning, on his own property, and confirmed him a member of the church of Jesus Christ. He is a fine intelligent young man, my wife's brother. Whilst in Wales I visited my father and mother, brothers and sisters, and they all promised that I should baptize them the next visit. I pray the Lord to spare their lives; my father is a worthy man, a millennialian, having many interesting ideas in connexion with the restoration of the Jews, the millennial reign of Jesus, the restoration of all things, &c.

I left my family at 7 a.m. with my daughter, who, I doubt not, will be able to help her father in this important mission. I found the Cardiff branch in good standing. I had to preach at 11 a.m. and 6 p.m. to good congregations, and like the Saints throughout Wales, appear to be alive in connexion with the extension of the kingdom to France.

At 2 p.m., 21st instant, I entered the dwelling-place of Brother Dunbar, isle of Jersey, both himself, wife, and Saints, whom I found well and happy, received me with sincere respect, and nothing could exceed their kindness. I went with Brother Dunbar to a village close by St. Helier's, after meeting, four were baptized in the sea. Wednesday, the 22nd, I preached with brother Dunbar at St. Alban's, and five were baptized. One, the wife of brother De la Mere, where I slept, (a French brother officer of note). I persuaded her to be baptized the first day, and her husband is continually praising the Lord for his goodness in bringing me to his

house. Another in the number of the five baptized, was a sister, who, as it were, accidentally got one of the four hundred French tracts I had given brother Dunbar to be distributed on the island, strange, she was convinced, and converted to the truth by reading my little tract. In another place, another tract caused a French family to open their house for the gospel to be preached in. Thursday, the 23rd instant, I had to preach in the room to a crowded congregation, after the sermon, six gave in their names to be baptized. Brother Dunbar seems to suit the place exceedingly well; both himself, brother officers, and the cholera, are exerting themselves, bringing in a fine harvest of souls to the kingdom. The last, it is true, carries death to such a degree with its power in this island, that one whole street this day was shut up, and it appears that the clothes, bedding, &c., of the poor in the said street are all to be burnt to night. The number of deaths daily, in Jersey, is truly awful.

At 10 a.m., 24th instant, I left my kind Jersey brothers and sisters, for St. Malo. In three hours I reached my destination. Brother Dunbar said that a French brother officer should follow me in about a month. 25th. I visited a few English families. 26th. Sunday morning, went to the episcopalian chapel, small, but well filled with pride and lukewarm religionists, without even the form of godliness. Text, "Because thou art neither cold nor hot, but lukewarm," &c. Text in the afternoon service, "Jesus said unto him, let the dead bury their dead, but go thou and preach the gospel. Since then, I have visited the clergymen and flocks, and received from them generally most insulting abuse, both, they said, my tracts and discourse were blasphemous, yet refusing to inform me what the blasphemy was.

On the morning of the 29th instant, I was told that a gentleman wanted to see me below. I went down, and saw the said gentleman, who looked at me with fiendish looks. He asked me, trembling every limb, with his fist shaking close to my face, "who gave you leave to bring these accursed tracts to my family," &c. &c. I expected the blow to send me to the other side of the room, a little further from the enraged man. After a volley of abuse he left with dreadful threats. His name is Huddlestone, an American. He circulates the report here that he resided within two miles of the residence of Joseph, and his false assertions, as you may imagine, are many. Since then, some other gentlemen to spite me, returns the tracts by post, so that they may cost the poor Mormon 6d. My landlady and all in the house but the servant joined in calling me "false prophet," a good testimony that I am a true one. In a few moments after the tornado past, you might have seen the said Mormon in the principal street of St. Servan, distributing French and English tracts in every shop, and also to private families. Welsh blood is not to be daunted easily, as the devil shall well know before the end comes; he is daily kicking me here, and also taking my halfpence away, but I expect to master him shortly. The enemy has such a number of faithful servants, in the character of protestant priests and catholics, who join first rate in a general persecution against the blasphemous Latter-day Saints, with their crews, so that some of my friends, (the Lord has found me few real friends here again), stated that the enemies should endeavour to get the mayor to prosecute me for distributing the tracts. So early on Saturday morning I went to St. Malo, to the English consul for advice. He is a fine gentleman; he told me not to distribute more for the present, lest they should, whether they had law or not, trouble me. I seized the opportunity, and preached the gospel to him, but he actually refused to be baptized for the remission of his sins.

The zeal of the catholics is truly astonishing; their devotion is beyond credit, but to those who are present to see. As an antidote against the cholera, they have in every street set an image of the Virgin, in glass cases, on the side of the furthest house in the street, with two candles, one on each side to be burnt throughout the night, in one street she took fire and was burnt herself, a sad calamity. A physician gave me strange instances of their zeal in getting children to be baptized. Some time ago, a lady died, "en travail d'enfant," the bowels were instantly cut up with a knife, and the two infants not yet dead, taken from the womb to the priest to be baptized. In connexion with himself, a still born child having breathed after having been put in lukewarm water, the moment he turned his back, the nurse being a Catholic, took the said child to the priest to be baptized, and carried him back a corpse. He gave me many strange instances of the most wonderful

devotion, on the one hand, and great sins on the other. There is a family of Catholic sisters in this place, where one kneels throughout twelve hours of the day; and two, the twelve hours of the night before the altar, throughout the whole year.

Sept. 2, Sunday. Although my persecuting enemies, who circulate all manner of lies, and continue to send my tracts back through the post, but I do not take them in, because it will be an excuse to go to them again, (and warn them at the same time), asking for the sixpence to get my tracts from the post. Yet I have spent a glorious day. In the morning I went over to St. Malo, to the French protestant minister, attended the morning service, when he preached a short sermon in French, to half a dozen present. I prevailed on him to come with me for a walk, setting me part of the way home. He did so, and surely I prevailed also in getting the gentleman to promise to spend the evening with me; at three my anxiety was relieved by being told that he had arrived, so I began pouring Mormon truths, by giving him a pen and paper, to write down some scores of scripture passages I wished to call his attention to. At five went arm in arm to Madame Carthage's, where I had to hold evening service, and preach in the grand parlour the first principles, to an attentive audience. He left, pleased with all, and promised to spend the next Lord's day in the same manner.

September 3. I visited this morning twelve English families, all here; are a sort of gentry living in great state. Some said blasphemous stuff; others, you ought all to be sent to gaol as madmen, &c., &c.; others, we have a Bible, so don't come here again; others we have sent the tracts to the post, &c., &c. I went in the afternoon to St. Malo; received a letter from Wales, stating that my family were well and happy, thanks be to my Heavenly Father for his protection to them, and to me also.

Yours truly,
WM. HOWELLS.

Birmingham, August 16, 1849.

Dear Brother Pratt,—Having a little leisure time on my journey, I herewith send you a whole bundle of "varieties," collected in my ramblings up and down, indicative more or less of the "signs of the times," for your acceptance, selection, or rejection, as your superior judgment may determine.

The Saints were invited some time past, to forward any communication bearing upon doctrine, principle, or the signs of the times, that lay in their power or came within range of their observation; this must be my apology for troubling you with the present.

And it is very instructive to pause a moment now and then, to look around us, and take a bird's eye view of the fareings, sayings, and doings of the turbulent inhabitants of this tempestuous little world.

Neither is there great harm in expressing our opinions upon the above subjects, and interchanging our stocks of facts and scraps, or exhibiting them to those who may not chance to possess equal facilities for observation as the attainment of knowledge.

In the present times, it would almost puzzle "Measter Punch," granting him the valuable assistance of his sagacious dog "Toby," where a judicious sketch of passing scenes to commence or finish. In such bewildering relation, such promiscuous confusion, and with such telegraphic speed do marvellous events, signs, and wonders flit before our astonished vision, and to our view assume definite shape and colour, that what would have thrown us off the hinges two years ago, scarce now disturbs the even tenour of our way. We get perfectly familiar with "wars and rumours of wars," "plague," "pestilence," and "famine." We begin to swim in deep water, and consequently, kick and plunge as fearlessly as when dabbling in shallow. The downfall of thrones, the dismemberment of empires, the clashing of social institutions, the overthrow of feudal govermental systems, the disclosures of priestly intolerance, the outbreaks of the angry waters of democratic and mobocratic violence, the blasting to the four winds of heaven of the long-venerated fabrics of false religion, and the raising of the rotten foundations of men's faith and hopes, are the common contents of our daily "chapter of accidents." Amidst such vast material, we are utterly at a loss which to chronicle first or last; to extricate our-

selves out of this embarrassing dilemma, we will take a hasty glance at the doings in the "eternal city" first. Well, then, surely the French people sustain nobly their world-wide reputation for politeness, no one presumes to dispute their acknowledged pre-eminence in this most fascinating accomplishment, it isself-evident, like the fairest monument of creative skill, woman; it needs no eulogy, it speaks for itself. For look! all christendom! The gallant Gallic cock, who eighteen months ago, assumed republican colours, strutted about in them with all pomposity, and has been crowing republican principles ever since, now loads the Roman eagle with chains, for singing to the same tune, and essaying to array himself in like republican attire. Say they, "We come to you as friends, but if you do not open your arms, and receive us as such, we will bombard your city, and force an entrance." Mighty fine, truly! Quite superb! Really, dear President, do you not think this positively either too good or too bad? Well, these philanthropic gentlemen, nobly redeemed their word, and the inhabitants in honour thereof, saluted them with deafening cock-crowings.

So, it is not all peace in the halls of the Vatican, where the "successors of St. Peter" have for centuries swayed the papal sceptre, and exercised almost unlimited power, temporally and spiritually. The "vicegerent of the King of Heaven," driven and exiled from his throne and dominions by popular caprice, and 'en yet little more than a fugitive from the "city of the seven hills," and though the enraged people are forced at the bayonet's point to a temporary silence, yet,

"They who have been vanquished, bear
Silence—but not submission—in his lair
Fix'd passion holds his breath, until the hour
Which shall stoné for years.—None need despair."

It is also rumoured that a coalition of the remaining catholic powers, with the sanction of the Pope, is, in idea, to dispossess the French of Italy, and reinstate his holiness in Rome, with full power, or in other words, "without conditions."

The part enacted by Russia and Austria in the great drama of the age, however unjust, is not so thoroughly inconsistent with their professed principles, or their acknowledged and generally received character. The barbarity with which the war is carried on in Hungary, is certainly exceedingly revolting and reprehensible, and the corporal punishment inflicted upon ladies of high rank is monstrous and degrading in the extreme. And, although the great northern bear has stretched his icy paw over foreign territory, the recent successes of the Hungarians go to prove that "The race is not to the swift, nor the battle to the strong." Russia has the Circassians again on her back too. The hardy and unyielding mountaineers, encouraged by the Hungarian news, having recommenced a series of vigorous and successful attacks on her boundaries.

These events are fast preparing the nations to receive the message from heaven, removing all obstacles to the spread of truth, by the bursting asunder the chains of tyranny—opening the political and moral prison door—breaking the thraldom of ages—displacing the high minded, proud, and intolerant—liberating the fettered and entrammelled mind, and infusing in the spirits of the people a high tone of independence, resolution, self-reliance, and moral courage.

Nor amidst all this uproar does brother Jonathan escape his full share of casualty and accident; for if we may consider the press the indicator of events, numerous pithy complaints burst from a hundred throats, and are echoed by a thousand tongues, tingling in our ears like the following:—"Dreadful collision," "Barque run down," "Terrible explosion," "Many lives lost," "Alarming fire," "Extensive conflagration," "Tremendous steam-boat accident," "Appaling loss of life," "Violent storms," "Fearful destruction of property," "Awful visitation of cholera," "Grievous mortality," &c., &c. In years gone by, when these storms hung in black lowering clouds, and the rumbling of the distant thunder betokened the approaching moment, the servants of Jehovah were diligently warning the people of America of the impending danger, who, deaf to the friendly voice, shut their ears, hearts, and doors against it; rejecting the proffered salvation, when lo! hardly have the righteous escaped out of her midst, than her plagues are upon her, the storm breaks, and rushes with desolating fury through the land. Neither does this severe chastisement bring her to more than lip repentance. Instead of undoing the heavy burdens,

binding up the broken hearted, or administering to the necessities and wants of the widow and the fatherless, the pious rulers of America solemnly appoint a day of fasting and humiliation before Almighty God, that he may peradventure turn his afflicting rod away.

That sound feeling does not pervade the majority of the American nation is evident, let one of her chief tongues speak: "We hear a great deal about the prosperity—the unexampled growth—the fast accumulating resources of the United States. On all hands are pointed out, with joy and gladness, beckoning omens of future greatness. And all this is quite natural. The signs of the times are, indeed, full of hope and cheer; but, for all that, the calm and thoughtful observer, as he looks abroad upon this country, sees much to occasion disquietude and alarm. Influences of evil—of disorganization—of general disaster, are at work in the land. He is no patriot, no friend to his race, who shuts his eyes to that which is dark and threatening in the aspect of his time. Let us, then, in the midst of all the glad shoutings of prosperity, which are ascending from all quarters, and when the nation, girding up its loins for battle, rejoices with fresh enthusiasm in its strength, candidly, and in the spirit of true philosophy, examine the progress and cause of that demoralization which casts its portentous shadow over various portions of our beloved land."* The editor then gives reason for his great anxiety and concern, by reminding us of the burning of the convent of Charlestown,—the burning of African churches in New York—the fearful outbreak in Philadelphia—the burning of temples consecrated to the Most High—the burning and sacking of dwelling houses, and the slaughter of numbers of citizens in the public streets, also of the recent outrage in Lexington, and of the anti-rent conspiracy, when in the state of New York a minister of the law was murdered in the open day, whilst in the act of discharging his official duties; and he asks, "did any of these terrible scenes leave on the public mind that wide-spread and solemn impression which would have indicated the pervading influence of a healthy state of popular sentiment? Not at all. A brief transitory excitement altogether, or at least, in almost every quarter, inoperative for good, was the only result. There was no loud and universal utterance of indignation and horror, no prompt and energetic effort to crush, at once and for ever, the potent elements of anarchy and ruin that then presented themselves," &c., &c., &c.

Another journal whilst commenting upon the late disgraceful scenes at Astor House, says, that at the time of the occurrence, New York was filled to overflowing, with the principal religious leaders of the day, and that the mob was within sound of their voices. Alas, poor modern christianity, thy glory is departed, thy strength is gone.

And even in our own dear quiet England, similar accidents occur, the same demoralization is found, the same pestilence is progressing, the same spirit of confusion is rife, and the same elements of discord are apparent. In the political, moral, or religious world, (where we are taught to look for good) the same principles of evil exist. The many recent revelations of clerical immorality, bigotry, and intolerance faithfully recur to our mind. The established church has been considerably shaken of late, by a confluence of conflicting circumstances, by the arrogance, pride, and overbearing of her ministers, by internal dissension, secession, and by the sedulous efforts of a society without her pale, operating, and tenaciously contending for her parturition from the state. The recent arbitrary conduct of the Wesleyan conference in the expulsion of a superannuated preacher, suspected (without proof) of connexion, directly or indirectly with the "*Flysheets*," elicits from various quarters, bitter animadversion.

Nevertheless, there is a considerable amount of honesty, good intent, and straightforwardness in John Bull. This is the salt of the earth, and preserves old England safe amidst the convulsions of the nations. But in proportion as the salt is extracted from her midst, by the spirit of truth, and recedes from her shores, corruption will and must take place. The sad spectacle my fair native land may then present, I will not attempt to depict.

The recent discovery and rapid development of the rich and inexhaustible

* New York Herald.

resources of the land of Joseph, is another remarkable circumstance in the history of the age. The precious things of the everlasting hills are being made manifest. Scarcely was the ensign for the nations reared, and an asylum or place of refuge established for the righteous to flee to, than golden inducements blazed forth, attracting the gaze and commanding the attention of the whole world, thereby causing a helter-skelter wild-goose chase to California. These things barely reached the shores of the Old World, when the thunder-clap of wide spread judgments echoed response. Thus the people have tempting inducements before, and terrible scholastic discipline behind to urge them on. Civilization, peace, and prosperity, are marching westward with hasty strides to take a permanent seat in the mountains. These things, are no doubt wisely ordered by the Almighty disposer of events. Quick as one season follows another, have our people acquired a knowledge of the vicissitudes of the climate; valuable knowledge by painful experience.

The extraordinary influx of so many representatives of every nation upon the face of the earth in California, not even excluding the jealous inhabitants of the "celestial empire," will afford obvious facilities for the spread of truth throughout the whole world.

Last, but not least, are the very curious revelations and doings of mesmerists and mesmerism. Public opinion may shortly undergo the long foretold reversion upon the subject of "miracles" and "spirits." Hear it! Oh earth! and consider, oh ye Latter-day Saints, mesmeric "miracles" and "revelations" in our day and age. It has long been recommended to preserve mesmerism in the hands of the doctors of religion and physic. They'll believe in the horrid doctrine of "miracles" and the "laying on of hands," and "healing," before they dare own it: anything, even the most spurious imitation and counterfeit, sooner than heaven's own simple way. A wonderful discovery they are making. Rather crafty, the old gentleman makes them all "religious." Just as I expected.

"The great prince of darkness is mustering his forces,
He'll come to close battle e're long."

The rival power of the priesthood is "coming out." Excuse this very lengthy, and I fear, tedious scrawl.

Yours in the covenant,

HARVEY LOCKSLEY BIRCH.

DEATH OF ELDER ROBERT MARTIN.

Ipswich, Suffolk, July 18th 1849.

Dear President O. Pratt,—I am truly sorry to inform you that, our dearly beloved brother, Elder Robert Martin, who went out with a company of Saints last February, has departed from this state of existence and gone to the world of spirits. When he arrived at St. Louis, he preached the funeral sermon of one of his company, on Sunday evening, and the next morning he was a corpse himself. Many will lament over the death of Elder Martin, he was a good and faithful labourer in the kingdom of God. He was one of the first that obeyed the fulness of the Gospel in the Paisley branch of the church of Jesus Christ of Latter-day Saints, and was soon called to the priesthood, and has laboured faithfully in preaching the Gospel, and building up the kingdom of God, for upwards of the last eight years. He presided over the Bedfordshire conference for more than three years, where he has left a good influence behind him, and a name among the Saints that time can never obliterate. He was remarkably firm and steadfast in the work of God, and greatly beloved by all the Saints. At the last general conference, Elder Martin was appointed to the charge of the Worcester conference, and in the month of February, emigrated to the land of Joseph. Being particularly acquainted with Elder Martin, I feel it my duty to send to you these few lines, that his memory may be engraven on the records of the Saints. O that we may all labour faithfully in the Lord's vineyard, and thrust in our sickle and reap whilst it is called *day*, that when we are called upon to lay our bodies in the tomb, we may be received in tri-

umph into the bosoms of Abraham, Joseph, and Hyrum, is the prayer of your brother and fellow labourer in the kingdom of God.

ROBERT HODGERT.

P.S. I regret to say that I have not received the day of the month when Elder Martin died, but it is certain that it was in May. He was nearly thirty years of age.

R. H.

A GREAT MIRACLE.—NARRATIVE OF REUBEN BRINKWORTH.

On the 2nd July, 1839, I entered on board the *Terror*, Commodore Sir John Franklin being then about to set out on a voyage of discovery for a north-west passage to India. Upon returning to England, we landed at Bermuda on the 16th of July, 1843, and in the afternoon of the same day a terrible thunder storm occurred, in which I was suddenly deprived of my hearing and speech. At the same time five of my comrades, viz., John Ennis, William Collins, John Rogers, Richard King, and William Simms were summoned into eternity. I remained insensible fifteen days—perfectly unconscious of all that was passing around me; but upon the return of reason, came the dreadful conviction that I was deprived of two of my faculties. I well remember the period, and shall for ever continue to do so—language cannot describe the awful sensations that pervaded my mind when I became fully sensible of the reality of my condition. I will here remark, that the subject of religion had never troubled my mind; nor did the calamity I was called to suffer awaken any feeling akin to it; nevertheless I felt a certain feeling of gratitude that I had not met with the same fate as my more unfortunate companions; yet I must, to my shame, confess that it was not directed to the Great Disposer of all events, who could have taken my life as those of my companions, had he willed it. But it was not his design. I was spared, and am now a living witness of his loving kindness to the most abandoned sinners, if they will turn and seek his face. At that time I was about nineteen years old. After remaining at Bermuda for about three weeks, we again set sail for England, and reached Chatham on the 14th December. I remained there only fourteen days, after which I went to London, and, by the kind assistance of some gentlemen, entered the deaf and dumb school in Old Kent Road, where I remained for ten weeks, but not liking the confinement, and being from home, I became dissatisfied and unhappy, and resolved to leave it, and accordingly did so. I then went to George Lock's, Oxford Arms, Silver Street, Reading, with whom I lived eighteen months, supporting myself the whole of that period upon the wages I earned on board the *Terror*. I afterwards went to Rugby, not to remain there, but on the way to my mother at Stroud, Gloucestershire.

I will here relate a circumstance of cruelty of which I was made the sufferer: being thirsty, I stepped into a public house to get something to drink; there were gentlemen in the parlour, who, seeing that I was dumb, motioned me to them, and put many questions in writing, which I answered in the same manner. While I was thus being questioned, one of the men went out and brought in a policeman, who hauled me away to the lock-up, in which place I was kept all that night, the next day and following night, and on the morning of the second day, I was taken before a magistrate, who ordered me to be taken to a doctor, where I underwent an operation, namely, having my tongue cut in two places: he became satisfied that I was both deaf and dumb, and then I was discharged. From the treatment I had received I was determined to go to another of the magistrates of that town, to whom I related by writing what had transpired. He said very little to me, more than that he would write to London respecting it, and I have since learned from a gentleman, that the magistrate who examined me, has been removed from his office. I then continued my journey to Stroud, which I reached without any other inconvenience, and remained there two days. I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the Golden Lion, Pentonville. One of the customers of this house became acquainted with me

and prevailed upon me to go to live with him and his brother, who was a member of the Latter-day Saint's church. There I first became acquainted with the doctrines taught by this people, by reading and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines which have since become so beneficial to my temporal and eternal welfare. On the 22nd September, I had been, by means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23rd, and baptized in the name of the Father, Son, and Holy Ghost; and upon my head emerging from the water, I heard the voices of persons upon the towing path, and this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first words that I uttered were—"Thank the Lord, I can speak and hear again as well as any of you." I scarcely need state my own surprise at the moment, but such it was, and it appears marvellous in my own eyes, not that God is possessed of such power, but that he should manifest it in my behalf. I have much cause to praise him and glorify his holy name, for in obedience to his divine commands, I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly and speak as fluently as I ever did, although I had been deprived of both these faculties, for upwards of five years not being able to hear the loudest noise, or to use my tongue in speech.

There is a mistake in the *Merlin* of the date of my landing at Bermuda: it should have been 1843 instead of 1840. The same error appeared also in the *STAR*, No. 22, vol. 10, and which was caused by extracting the account from that paper.

The following individuals are witnesses to my baptism:—

HENRY NAISH,	}	Members of the Church.
JOHN ROBERTS,		
JOHN WALDEN,		
JANE DUNBIN,	}	Non-Members.
THOMAS JONES,		
JACOB NAISH,		

SEVERAL CASES OF MIRACULOUS HEALING.

JEHOVAH AND SON'S EFFECTUAL CURE FOR CHOLERA, AND ALL OTHER DISEASES OF THE BODY.

Take one table-spoonful of consecrated olive oil: mix with it half a grain of pure faith. This taken or administered in the name of Jesus Christ, will prove one of the most pleasant, safe, and effectual remedies.

The above medicine was established as the best and surest remedy for removing leprosy and restoring the blind their sight, the deaf their hearing, the dumb their speech, and for casting out devils, &c., by Jesus of Nazareth and his apostles; and we unhesitatingly bear our testimony, that during 1800 years, it has retained all its restoring and healing power. In proof of which we select the following few testimonies out of thousands:—

St. Heliers, July 23rd., 1849.—Sister Elizabeth Wyatt was seized with cholera, violent purging, vomiting, cramp, &c., in great agony. Elders Treseder and De la Mere were in attendance, applied the above mixture, and she was immediately restored, and attended chapel the same evening.

Witnesses,

RICHARD TRESEDER, PHIL. DE LA MERE, JAMES WYATT.

St. Heliers, August 5.—Sent for to visit brother Foron's child. Found her raving in a strong fever. Administered to her. The fever left, and her senses returned five minutes after. Next morning she was running about the doors.

Witnesses,

JOHN FERRON, THERESA FERON.

St. Heliers, Tuesday Morning, August 14.—Sent for to go and see brother George Allan. Found him laying on the floor, where he had been rolling about all the morning with cholera and the usual effects. I administered a dose of the above mixture, and he sat down and took a hearty breakfast along with me: went to his work as smith, the same day.

Witnesses,

SISTER ALLAN, SISTER FERRIS.

Goray, Aug. 28.—Brother Parchot De la Mothe, fisherman, (three days baptized) was put ashore very ill. We administered the never failing dose. He was instantly restored, went a quarter of a mile on the road rejoicing and bearing testimony to the truth.

Witnesses,

JOHN DUHAMEL, FRANCIS KIRKBY, and many others.

St. Heliers, Wednesday Morning, August 29.—Brother William Wakly came for me to go and see his wife (not in the church,) she had been seized with the cholera the night before. When I saw her, she was in a deplorable condition. Purgings, vomiting, cramp, body quite black, could feel no pulse, and eyes as if set for death. I administered as usual, and the cramp became less violent immediately, and the other symptoms gradually decreased. I considered it wise to send for a doctor: he came, examined her, and said my good man your poor wife will die, you have been too late of applying. He went away, ordering some medicine; I told brother Wakly to continue rubbing her with oil. Called next morning, found her natural colour and heat returned, pulse well. She bore testimony that she was healed by the power of Jehovah. She continues to recover.

Witnesses,

W. C. DUNBAR, WILLIAM WAKLY.

NOTICE.—A dose taken occasionally, according to circumstances, will greatly strengthen the appetite, increase muscular energy, and give a cheerful tone to the whole system.

CAUTION.—Beware of Satan and Co's., spurious imitations. None are genuine but those marked with the following inscription, (Having Received Authority.) To be had gratis, by applying to an Elder of the church of Jesus Christ of Latter-day Saints, in all the principal towns of England, Scotland, Wales, United States, also Society Islands, and Great Salt Lake Valley; we expect shortly to have agents in every part of the world. Agent for Jersey and Channel Islands,

W. C. DUNBAR.

ZION.

Oh, happy home! oh, blest abode!
Where Saints communion hold with God,
Without a dread or fear:

When shall I reach your fertile plains,
Ascend the mount where virtue gains
A more exalted sphere.

In Babylon I loath to stay,
Dire are the evils day by day,
Within her precincts dark.
Truth's brighter rays expose the night,
Each honest mind receives the light,
And presses towards the mark.

No love but heaven's would I receive,
No other doctrines e'er believe,
Than those by Jesus taught.